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Sufistic Value in the Book of Ta'lim al Muta'alim Written by al Zarnuji

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Abstract

This research examines in depth al-Zarnuji's thoughts about education, especially those relating among teacher and student with a sufistic approach. The object of the study is the ta'lim al muta'alim book written by al Zarnuji. Besides that, the writings of the figures who criticized the book were also examined. The purpose of this study, to know comprehensively al Zarnuji's thinking about the relationship of teacher with student in the teaching and learning process, especially those relating to their respective rights and obligations combined harmoniously with the concepts of teachings Sufism. This research is a literature study or analysis of documents, with emphasis on the analysis or interpretation of written material based on the context. The results of this study indicate that al-Zarnuji has provided a solution on how to create education that is not only worldly oriented, but also oriented towards the end. For example, in one discussion, it is revealed that: "Among the causes of forgetting is immorality and many sins". This means that the concept of successful learning in al-Zarnuji's perspective is to rid himself of all acts of sin and immorality. The effort that must be made by a student is to do *taubah*.

Keywords: Sufistic Values, The Ta'lim al-Muta'allim Book, Teacher and Student.

Introduction

Education is a strategic means to improve the quality of human resources in a nation, so that a red thread can be drawn that the progress of a nation, and the progress of education are two variants that cannot be separated. Therefore, it is

undeniable that the progress of several countries in the world is due to their great attention in managing the education sector.

Eventhough it is so urgent for the existence of education, in reality the world of education is still colored by various problems that seem endless. Just mention the subject matter of the curriculum, maybe because you haven't found the ideal framework, don't be surprised if it's always unloaded. Along with being in line with the curriculum is evaluation, which is also not much different in form and implementation, always full of polemics. Likewise about teachers, students, infrastructure and others. The point is still homework in education that must be completed immediately and certainly the responsibility of all parties.

Such is the breadth of the wilderness of educational problems as mentioned above, of course this writing is not representative to unravel it one by one, especially if there are demands that must be comprehensive and profound. Therefore, with no intention of merely wanting to simplify al Zarnuji's great thinking in the Ta'lim Muta'alim Book, the author wants to focus more on one discussion, namely the relation of teachers to students in the teaching and learning process .

According to Nawawi (2011) the relationship between teachers and students in the teaching and learning process, is a very decisive factor and influences the success of student learning. However good the lesson material is given and the perfect method used, but if the student teacher's relationship is not harmonious it can create an unwanted atmosphere. Therefore the interaction or reciprocal relationship between teacher and student is the main requirement for the on going learning process.

The new paradigm in the world of education has the view that the existence of teachers in the classroom, not just teaching or providing lessons. More specifically, it is said that teachers are people who work in the fields of education and teaching, who are also responsible for helping their students achieve maturity. In other languages it can be said that the task of a teacher is not just to give material in front of the class, but also to be active and creative in directing the development of students.

In Langgulung's (2010) view, teachers according to this new paradigm not only act as instructors, but also as motivators and facilitators of the teaching and learning process, in order to realize or actualize human potentials, in order to

compensate for the main weaknesses they have. This means that the teacher's work cannot be said to be an easy job to be carried out by just anyone, but a person who truly has academic authority, is competently operational and professional.

The ideal picture of the experts above, about the teacher and the form of relationships that should be fostered with the students, gradually over time with changes also decreased. For example, currently more dominant teachers are only limited to pursuing the target of delivering material, so the existence of the teacher in front of the class is like a reporter who is reading the news. Likewise in the pattern of teacher and student relations, sometimes we are often shocked and even shaking our heads, witnessing a student who considers his teacher a playmate and at any time can be invited to joke, play, sit in a teacher's chair and even call as a name without additional words "sir or father". If it's like these two phenomena that we witness together everyday, then where is the noble position of education. Though in fact the interaction or reciprocal relationship between teacher and student, is the main requirement for the ongoing learning process. Interaction here is certainly in a very broad sense, which is not just a relationship between teacher and student, but in the form of educational interaction. The task of a teacher is not only conveying the message in the form of subject matter, but understanding the attitudes and values of students who are learning. (Nata, 2010)

Responding to the facts and problems above, the concept of education offered by al-Zarnuji needs to be taken seriously and seriously. This is expected to provide an alternative solution to the problem of education in Indonesia, especially regarding the pattern of relations and ethics of teachers and students.

Method

This study uses a qualitative method. Qualitative research methods are intended as types of research whose findings are not obtained through statistical procedures, such as research on life, history and behavior, the role of organizations, social movements or reciprocal relationships. Qualitative methods are also research procedures that produce descriptive data in the form of written or oral words from people and observable behavior. What is meant by the written words in this study are documents, namely the writing of al-Zarnuji in the book

ta'lim al muta'alim about the relationship of teachers with students in the teaching and learning process in schools, and written by people other about it.

The type of approach used in this study is descriptive-qualitative, by presenting data systematically to make it easier to conclude and understand. Next is analytic description, which is a study that connects data according to categories so that new descriptions can be achieved and are expected to form new theories. (Basrowi and Suwandi, 2010) In this study data will be described from the Book of Ta'lim al Muta'alim by al Zarnuji and al Zarnuji's thoughts about the relationship of teachers with students in the teaching and learning process in schools that written by someone else.

In accordance with the theme, this research is library research. The data that will be collected are library data that are representative and relevant to the object of this study. The data source is primary and secondary. The primary data source in the form of Kitab Ta'lim al Muta'alim by al Zarnuji. Secondary data are books about the relationship of teachers with students in the teaching and learning process in schools in al Zarnuji's view.

The data collection technique used in this study is a documentary method, which uses data through written relics, such as archives and includes books about opinions, theories, propositions or laws and others related to research problems. (Margono, 2011) of course the documents in this study are books or books written by al Zarnuji, also other books about al Zarnuji's thinking regarding the relationship of teachers with students in the teaching and learning process in schools.

The analysis is done by organizing data, describing it into units, synthesizing, arranging into patterns, choosing which ones are important and making conclusions that can be informed to others. (Sugiono, 2011) In analyzing data, researchers use content analysis, which is a technique used to draw conclusions through trying to find the characteristics of messages, and carried out objectively and systematically. In the initial stage, after the researcher reads, understands and examines in depth, the researcher sorts Al Zarnuji's thoughts about the relationship of teachers with students in the teaching and learning process in school. The disaggregated data is described and reviewed by adding secondary data so that the concept of al Zarnuji's education is clear. Furthermore, it is analyzed using the concept of education that is applied today, so that there

will appear the location of the advantages and disadvantages of the concept conveyed by Al Zarnuji.

Theoretical Foundation

Become a professional teachers is not easy, because he is required to have various teacher competencies. Competence (teacher professional) is the authority that exists in individuals who have professions as teachers. Competence of basic weights and tendencies possessed. One of the competencies that teachers must have is the ability to interact well with their students. In simple terms, teacher interaction is the teacher's ability to carry out obligations responsibly.

The question is why interaction is needed in the learning process? According to Alisuf Sabriada (2010) there are two reasons, namely:

- a. Teaching is a position as a profession whose effectiveness will be measured by the quality of professional services provided by the teacher, in helping and guiding the growth and development of his students.
- b. The school is actually a place for children to learn, obtain experiences that are useful for their development.

Teachers and students are harmonious, balanced and harmonious phrases. Relations are both in a relationship of obligations that need each other. According to Djamarah (2012) in body parting, their souls unite as the body, teachers and students in the process of educational interaction that unites their steps into one goal, namely goodness. Thus the glory of the teacher can straighten up the dynamic of personal students so as not to turn from goodness.

The relationship between teacher and student has a relatively stable nature. A distinctive feature of this relationship is that there is an unequal status between teacher and student. The teacher is generally acknowledged to have a higher status and therefore can require students to show behavior that is in accordance with the nature of the relationship.

In personality competencies set by the government, there are several criteria that must be met as an teacher. Personality competency is a personal ability that reflects a stable, stable, mature, wise and authoritative personality, becomes an example for students, and has a noble character. The indicators of personality competencies are:

- a. A steady and stable personality, has an essential indicator: acting in accordance with legal norms; acting in accordance with social norms; proud as a teacher; and have consistency in acting in accordance with the norm.
- b. An adult personality, has an essential indicator: displaying independence in acting as an teacher and having a work ethic as a teacher.
- c. A wise personality, has essential indicators: displays actions that are based on the benefits of students, schools and society, and shows openness in thinking and acting.
- d. An authoritative personality, has an essential indicator: having behavior that has a positive effect on students and has respectable behavior.
- e. Noble character and can be an example, has an essential indicator: acting in accordance with religious norms (*iman, taqwa*, honest, sincere, helpful and have behaviors that are emulated by students).

Several Muslim writers who discuss education, always discuss the problem of teacher status, role and ethics, and obligations of students. This can be understood that Muslim scientists appreciate science and all who are involved in science, in this case teachers and students. In Islam a teacher is not only tasked with teaching on the basis of certain scientific and academic qualifications, but also must be a moral and ethical source for his students. To carry out that mission, an teacher must have conditions, character, and ethics.

Teacher's personality has a big influence on students. Broadly speaking, al Ahwani (1968) said that a teacher must have a personality, including: must be knowledgeable, religious and noble. Regarding this issue, Burhanuddin al-Zarnuji gave instructions that were implicitly addressed to teachers in detail, and more related to issues with ethics. This is because the education that he emphasizes is more on the cultivation of behavior, compared to the development of insight. In other words, the education that he put forward was closer to the notion of ta'dib (civilization process).

Burhanuddin al-Zarnuji said that a teacher must purify his intention because of Allah SWT, to learn and teach his knowledge. That is, the activity as an teacher is not merely to add to his scientific insight, more than that it must be shown to achieve the pleasure of Allah SWT, and to realize the truth for himself or others. The sincerity of the teacher in carrying out his duties is a powerful tool for

the success of his students in the learning process. If sincerity is lost, each teacher will compete and envy each other because each fanatic about the method and his own views.

Mahmud Yunus (2012) said; "The relationship between the teacher and students must be like the relationship between the father and his children. He must know the state of each student and his heart's tendency, where is his weakness and how to treat it ". Thus he can strengthen weak students and correct wrong behavior. Therefore the teacher must pay attention to the situation of the students every day, so that each student is known as knowing his children. Thus the students will love their teachers like loving their parents. The phenomenon that has developed in the western world and has engulfed the Muslim world is a pragmatic educational goal supported by secular education which highlights the basic principles of Islamic education, namely seeking the pleasure of God. Education becomes a social or economic tool for individuals or countries. The dominance of this attitude in the world of education has given rise to psychosocial pathology known as "diploma disease", namely the effort to get an education degree not because of the interest of education itself, but because of economic and social values.

Besides being sincere, a teacher must also have honesty by applying what he teaches according to his behavior. This reflection and honest attitude is not to be ashamed to say "I don't know" if he really doesn't know. But he must always interpection with his shortcomings and always want to perfect himself. Such teachers are people who always need additional knowledge, and put their position in line with the position of their students in seeking the truth, not even ashamed to learn from them. Burhanuddin al-Zarnuji explained that the teacher must have a good personality because the teacher is an ideal figure besides his parents whose behavior will be followed by his students. According to him the teacher must take care of the items that are praying and do not laugh too much and speak in terms of which there is no benefit, also he must be humble (tawadu) and stay away from arrogant and arrogant nature. This attitude will prevent the teacher from feeling the smartest and authoritarian towards his students.

Herbert Spencer (1820-1903 AD), as quoted by Mahmud Yunus (2012) said: "Try to achieve student confidence. Please him, that you have no thought, except for his good and his future. Let him believe that you are wiser than him; you see what he did not see. Give him the opportunity to try the good results he

will achieve, if he ignores your instructions. Believe, that in this way you will be able to lead the disciples as well as possible ". With the commendable qualities possessed by the teacher, it is expected that his students can take advantage of it, and he can direct them to always be honest and have good character. The teacher must also be gentle in educating his students. This step must be done by the teacher so the child does not turn away from him, because according to the habit, someone who is strictly forbidden, denounced and insulted, will avoid it. Often a student's hatred of science is caused by his hatred of a teacher who teaches the knowledge, and vice versa. To avoid this occurrence, a teacher must have a strategy in teaching, which is directing children to the right and they are prevented from things that blame it.

For teaching practice and counseling as a skill and profession of a teacher, the most important characteristic that must be possessed is compassion. Because of the nature of love and affection and the subtle behavior of a teacher towards his students, self-confidence and peace will grow in a student. This will help students in mastering knowledge. Thus, the teacher in the view of Burhanuddin al-Zarnuji is a source and moral. He is an identification figure in terms of the breadth of knowledge and moral virtue, so his students always try to follow the steps. The unity between moral leadership and science in a teacher can prevent students from the danger of personal division.

Discussion

Interaction between Teachers and in al Zarnuji's Perspective

Certainly it is not wise if this article only mentions the ideal teacher profile, but does not mention students. Because if we want to talk about the pattern of interaction, then the position of both must be balanced or at least the same in terms of discussion. Among students' rights is to be facilitated to obtain knowledge, and to be given the opportunity to learn without the difference between the rich and the poor.

Besides having rights that must be fulfilled, students are also required to fulfill their obligations. As with all actions or actions in Islam, a student in the process of seeking knowledge must be preceded by an intention to seek knowledge. The basic principle of this action cannot be overemphasized. Because

the concept of sincerity, honesty, and patience is also very important in Islam. A student must know this principle early and must practice it so that the quality of his faith will become stronger and stronger, besides his deeds that are straight and sincere.

Al-Zarnuji emphasized this principle, "the intention of students is solely because of Allah SWT, and to reveal the truth to himself and others". Correspondingly, a student should not have to seek flattery and praise in studying, or show his strength before other people. Imam Ghazali (1979) said that a student should not brag about his knowledge and oppose his teacher.

The obligation of another student is to respect and glorify his teacher. Among the student's respect for the teacher, said al-Zarnuji is not to disturb the teacher by increasing questions if he likes it, do not walk in front of him, do not occupy his seat, etc. A student should find the right time to ask questions and do not cut off the conversation of his friend who is asking.

According to Mahmud Yunus (2012), the usefulness of the question is immense, it can attract students' interest and attention to the lesson and think about answering it. With these questions the teacher can know strong students and weak students, diligent students and lazy students, earnest students and careless students. Thus the teacher can strengthen weak students, appoint students who are lazy and improve students who are careless.

The role of the teacher is considered important, a student is advised not to rush into learning to any teacher. It is best for a student to take the time to find the best teacher in a favorite field. According to al-Zarnuji, "students should not stop learning in a majlis and move to another place, except to develop their knowledge". For al-Zarnuji, the teacher becomes a source of knowledge that has a strong level of validity from the book. The teacher will get respect if the teachers not only have academic authority in their fields, but also provide moral examples consistently as described above.

Considering that education as work requires a close relationship between two persons, namely teachers and students, then al-Zarnuji in his work discusses the binding relationship between the two. Al-Zarnuji is the same as other teachers in terms of looking at the importance of the relationship between teachers and students, considering that educational success is largely determined by the

relationship. According to him, the relationship between teacher and student must be a relationship of affection.

While Imam Ghazali as quoted by al-Abrasjy (t.th) said the same thing that a teacher must put affection towards students and treat them like the treatment of their own children. The relationship between the teacher's love for his students, according to Asma Hasan Fahmi (t.th), has two meanings, namely: (1). Affection and gentleness in association, and (2). Affection and gentleness in relation to learning methods.

The first thing, a teacher must teach his students like his own children, so that he does not feel reluctant in giving advice, and admonishes him when doing bad manners. The second thing, means not forcing students to learn something that is beyond their ability and cannot yet understand it, but choosing lessons that are easier and more enjoyable. One of the main tasks of teachers in teaching is to create a conducive learning climate.

Basically in an interaction, the climate that appears is created by both parties, in this case teachers and students. But as a controller in ongoing teaching and learning activities, teachers are responsible for organizing time. In the delivery of subject matter an teacher must convey it correctly and clearly.

Opportunities for Implementation

After reviewing the Islamic education thoughts of al-Zarnuji above, two strategic meanings for the development of education can be raised as study findings: first, the balance between intellectual and moral education, and second, academic freedom in the world of education.

Modernization which emphasizes material progress at the expense of moral and spiritual aspects, humans often experience spiritual drought. This is no longer a common phenomenon in some countries, not only in European and American countries, but also in developing countries where the majority of followers are Muslim. Educational institutions that should be directed to mature students both physically and spiritually, or the creation of a mature and intelligent whole person in thought and action, turn into a State tool for teaching lagging in the field of material development. So that the teacher and other education officers lose their authority.

To restore education to its function, al-Zarnuji's educational thinking is quite relevant to be implemented, namely developing a relationship of teachers and students who are familiar and authoritative. Familiarity and authority are two elements that are essential to form a right and healthy education climate in the world of education, especially the development of character, character, intimacy, and authority in the relationship between teacher and student. This really is an absolute requirement for the success of the education process. Only respected teachers (teachers who are authoritative and trusted) and who are intimately connected with students who will be able to demand students to develop their personal values.

Besides that, modern education which emphasizes intellectual aspects more and tends to ignore ethical and spiritual values has an impact on teaching methods. In the case of conventional (traditional) education methods, a teacher must believe in Allah SWT and Religion and carry out the values contained in Religion. But in the case of educational methods that tend to be liberal (modern), the qualifications mentioned above experience a shift in value and they are still allowed to teach children. (Ali Ashraf, 2013)

In modern society according to Azra (2012), teachers do not mean people who have wise knowledge and wisdom, but rather as educational functionaries who are tasked with teaching on the basis of certain scientific and academic qualifications that exceed morality or ethics.

Based on the information above, it can be concluded that teacher professionalism is separated from moral, religious, and ethical values. Consequently, the teacher's personal life is not taken into consideration. His moral behavior will be taken into consideration when he openly violates social norms. Trust in God, his mistakes and virtues are not expected to be an ideal for his students, except in terms of intellectual penetration and academic honesty.

The logical consequence of the modern method is that the relationship between the teacher and student has changed completely. Planting the deity to the teacher is unthinkable. In other words, the concept of teachers and students is almost completely forgotten. If education aims to train the entire personality of the child, then the teacher is the place to get the practice. Students' devotion to the teacher seems to be a compulsion that is compelling (because there is no cultivation of attitude and awareness) for all students, in the process of education.

Adherence to teachers and parents at the initial level of education needs to be inculcated to foster an attitude in obeying the law basically a matter of teaching obedience to the norm. Law is one of the norms in social life and teachers and parents is the personification of norms, so gradually with the increase in students' ability to think abstractly, the personification of norms is no longer needed, and at that moment arises awareness in students to obey the norm, including obeying the law.

Institutions that develop intellectual ability and normative sensitivity simultaneously are very different in character from educational institutions that only develop intellectual property. The curriculum will be different, the school atmosphere will be different. The main difference is that an institution like this students are guided to develop various normative sensitivities. Products from education such as this are students to become human beings who are competitive, human beings who are pious individually and socially. He will not do anything that will ultimately harm people individually or society. It is very difficult to form a personality like this except since childhood has been instilled this belief emotionally and intellectually.

Conclusion

This paper presents a comprehensive explanation of al-Zarnuji's Islamic educational thinking, especially in terms of the relationship between teacher and student in learning activities. From the description above it can be concluded that considering education as a work that requires a close relationship between two persons, namely teachers and students, then al-Zarnuji views the importance of the relationship between teachers and students, considering that educational success is largely determined by the relationship. According to him, the relationship between teacher and student must be a relationship of affection, in the sense of affection and gentleness in association and affection and gentle in relation to learning methods.

However, the discussion delivered by al Zarnuji is related to the pattern of teacher and student relations above, not specifically giving limitations in its implementation. For example, relationships based on love, of course, translation and application in the field will be very diverse, according to the level of understanding of each. And be careful, if you misunderstand the concept of love,

then the phenomenon of teachers dating their students, or actions like lovers will become a very alarming reality.

Therefore, teachers should be aware of the development of an increasingly modern era, they should always maintain professionalism in teaching by sticking to Islamic values.

Modernization which emphasizes material progress at the expense of moral and spiritual aspects, humans often experience spiritual drought. This is no longer a common phenomenon in some countries, not only in European and American countries, but also in majority developing countries. The adherents are Muslims. Educational institutions that should be directed to mature students both physically and spiritually, or the creation of a mature and intelligent whole person in thoughts and actions, turn into a State tool for teaching lagging in the field of material development. So that the teacher and other education officers lost their authority.

To restore education to its function, this educational thought of Burhanuddin al-Zarnuji is quite relevant to be implemented, namely developing a relationship of teachers and students who are familiar and authoritative. Familiarity and dignity are two elements that are essential to form a right and healthy education climate in the world of education, especially the development of character, character, familiarity, and authority in the relationship between teachers and students. Only respected teachers (teachers who are authoritative and trusted) and who are intimately connected with students who will be able to demand students to develop their personal values.

Besides that, modern education which emphasizes intellectual aspects more and tends to ignore ethical and spiritual values has an impact on teaching methods. In the case of conventional (traditional) education methods, a teacher must believe in Allah SWT and Religion, and carry out the values contained in Religion. But in the case of educational methods that tend to be liberal (modern), the qualifications mentioned above experience a shift in value and they are still allowed to teach children. In modern society according to Azra, teachers do not mean people who are wise-wise knowledge, but not more as educational functionaries who are tasked with teaching on the basis of certain scientific and academic qualifications that exceed moral or ethical values.

Based on the information above, it can be concluded that teacher professionalism is separated from moral, religious, and ethical values. Consequently, the teacher's personal life is not taken into consideration. His moral behavior will be taken into consideration when he openly violates social norms. His belief in God was wrong and his virtues were not expected to be an ideal for his students, except in terms of intellectual penetration and academic honesty.

The logical consequence of the modern method is that the relationship between the teacher and student has changed completely. Planting the tyranny of the teacher is unthinkable. In other words, the concept of teachers and students is almost completely forgotten. If education aims to train the entire personality of the child, then the teacher is the place to get the practice. The student's reverence towards the teacher seems to be a compulsive necessity (because there is no cultivation of attitude and awareness) for all students, in the educational process. Adherence to teachers and parents at the initial level of education needs to be inculcated to foster an attitude in obeying the law basically a matter of teaching obedience to the norm. Law is one of the norms in social life and teachers and parents is the personification of norms, so gradually with the increase in students' ability to think abstractly, the personification of norms is no longer needed, and at that moment arises awareness in students to obey the norm, including obeying the law. Institutions that develop intellectual ability and normative sensitivity simultaneously are very different in character from educational institutions that only develop intellectual property.

The curriculum will be different, the school atmosphere will be different. The main difference is that an institution like this students are guided to develop various normative sensitivities. Products from education such as this are students to be human beings who are competitive, human beings who are pious individually and socially. He will not do anything that will ultimately harm people individually or society. It is very difficult to form a personality like this except since childhood has been instilled this belief emotionally and intellectually.

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